Church Union News and Views

Organ of the Continuation Committee
of the
South India Joint Committee on Union

Vol. IV NOVEMBER 1933 No. 3

CONTENTS

	Page
GENERAL ASSEMBLY OF THE S.I.U.C. AND CHURCH UNION	89
FUTURE OF THE INDIAN CHURCH	103
WHAT SECTARIANISM DOES IN CHINA	108
ANGLO-CATHOLICISM : HAS IT ANYTHING TO TEACH US ?	112

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA
Post Box 501, Park Town, Madras
1933

Latest Edition

PROPOSED SCHEME OF UNION

including

DRAFT BASIS OF UNION

DRAFT CONSTITUTION

and other documents

Price, 4 As.

CHURCH UNION IN SOUTH INDIA

The Story of the Negotiations

BY

THE BISHOP OF MADRAS

Price, Re. 1-8

SPECIAL INTERCESSION

AND

PRAYERS FOR UNITY

Issued by the Continuation Committee

Available in English and in Tamil

Price, Rs. 2-8-0 per 100

Christian Literature Society for India

POST BOX 501, PARK TOWN, MADRAS.

CHURCH UNION

News and Views

Editorial Board

THE BISHOP OF MADRAS, Madras.

REV. H. GULLIFORD, Coonoor.

REV. J. J. BANNINGA, D.D., Pasumalai, S. India.

(*Managing Editor.*)

Publishers : THE CHRISTIAN LITERATURE SOCIETY, PARK TOWN, MADRAS.

Vol. IV **NOVEMBER 1933** **No. 3**

Editorials

The General Assembly of the South India United Church

The highest authoritative body in the S. I. U. C. is its General Assembly which meets once every two years. A regular meeting was held in Calicut from September 27th to October 2nd. About 100 delegates were present from the various Councils of the South India United Church. There probably has never been a better or a larger representation of the various Councils than there was at Calicut. In every way the meetings of the Calicut Assembly were of a high level. There was not a single unpleasant moment in the whole meeting. The best of spirits prevailed and every one seemed to be imbued with the idea that they had come there to do serious business and that that business required their best thought as well as their highest fellowship.

No subject was probably of greater importance than that of Church Union. The Church Union Committee of the S.I.U.C. had met for one day previous to the Assembly and presented a unanimous report. This report was debated for more than one full day in the Assembly and was finally adopted with a few verbal changes, there being only one dissentient vote on the final adoption of the document.

Councils' resolutions had been presented from three of the Councils, namely, the Telugu, North Tamil and Madura. The first and last of these are published in the present number of *Church Union* and should be read carefully in order to understand some of the background that lies behind the meeting of the Assembly and its action. The report of

the North Tamil Council was published in the previous number of this magazine.

The Telugu Council considered the Proposed Scheme as it now stands as absolutely inadequate as a Basis of Union and therefore recommended to the Assembly that negotiations should be broken off. The Madura resolutions, however, accept the draft scheme as a satisfactory basis of union and recommended to the Assembly that the Assembly should go forward into union on the basis of this draft. The North Tamil Council while approving of the Scheme in general said it could do it more heartily if the spiritual validity of the ministry of the S.I.U.C. had been recognised and therefore asked for such recognition for the ministry.

The debate in the Committee led to the drafting of the resolution as adopted by the Assembly. The Assembly now puts itself on record as being in favour of Church Union on the basis of the present Proposed Scheme. But in doing so states that it believes that the present Scheme involves the acceptance by all of the three uniting Churches of two great principles. The first of these principles is the value of a constitutional episcopacy which maintains continuity with the past. The General Assembly of the S.I.U.C. has in recent years debated the question of the historic episcopate at length on several different occasions. In the Vellore Assembly two years ago the Assembly ordered its Committee on Union to ask for permission to include in the proposed Scheme a footnote giving the Assembly's understanding of the sense in which the term 'historic episcopate' is used in the Scheme. In so doing the Assembly, of course, did accept the term though it did so with a particular understanding. Now in accepting this resolution the Assembly puts itself much more clearly on record in definitely accepting the historic episcopate, but doing so on the basis that that historic episcopate shall be constitutional as well as historic. This means that while continuity with the past is maintained the episcopate itself assumes a thorough-going constitutional form and the constitution states, as has been clearly shown in the Scheme from the very beginning, that a Bishop is limited completely by the constitution and 'the bishops shall perform their functions in accordance with the customs of the Church, those customs being named and defined in the written constitution of the united Church'.

The second principle now advocated by the S.I.U.C. refers to the ministry and is of an essentially different nature from the first resolution. The first resolution may be said to deal with the external ministry as it comes down to us in history. The second resolution deals with the spiritual nature of the ministry and deals with the ministry as it exists at present. There has always been in the minds of the Free Churchmen, concerned in these negotiations, the lurking suspicion that somehow or other their ministry was not considered 'valid'. While it is true that the Free Church

minister does not so much concern himself with the external validity and regularity of his ministry but rests his whole claim with regard to that ministry to the spiritual nature of its gifts, nevertheless he could not help but feel that to a certain extent there was a slur cast upon the non-episcopal ministry in that it was not recognised as equal to the episcopal ministry.

The S.I.U.C. now does not ask for any recognition of the validity and regularity of its ministry. The word 'validity' does not have a definite and unambiguous meaning. It is defined in many different ways even by Anglican scholars. We are not quite sure whether it refers to the external forms of that ministry or whether it refers to the intentions of Christ in establishing the ministry and there are many other characteristics in the various definitions of validity. Hence the S.I.U.C. does not care particularly about the recognition of the validity of their ministry. What they are deeply concerned in, however, is the recognition of the spiritual value of that ministry. They believe most honestly, most conscientiously, and most persistently that the history of the last four hundred years shows that God has accepted their ministry and has given the Holy Spirit to that ministry and that that ministry has performed its work with as great spiritual results as any other ministry. They, therefore, ask for the recognition of this 'full spiritual equality and value'.

This recognition, of course, is already given by implication in the Proposed Scheme for Union. It has also been recognised by various Anglicans at various times.

The Lambeth Conferences both of 1920 and of 1930 declared that 'these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of Grace'.

Bishop Headlam in his book on the 'Doctrine of the Church and Reunion' goes even further and says :—

> 'Quite correctly and sincerely the Reformers aimed in their sacraments and ministry at fulfilling the will of Christ. They did what He commanded. Their intention was to do what He had done. I believe, therefore, that in all those bodies which solemnly appoint their ministers by the laying on of hands and prayer and celebrate the Sacraments in accordance with our Lord's aims, the orders and sacraments are valid.'

Bishop Palmer formerly of Bombay, now of Gloucester, says :—

> 'The acid test of a Church's life is whether it does convert pagans at home or abroad. The non-Episcopal Churches have (to our knowledge) done as much of this work as the Episcopal. Is it credible that they would have been enabled by God to do this if He had regarded their Communion Service as acts of rebellion, imposture, or self-deception or as empty forms?'

While there undoubtedly will be grave difficulty on the part of certain Anglicans to recognise this 'full spiritual equality and value of the non-episcopal ministries, the Church of England as a whole certainly should be able to do so and, we believe in this instance, will cordially recognise what so many of its scholars have recognised in the past and which the Church as a whole has implicity, if not explicity, recognised.

If and when this recognition is granted, there ought to be no hesitation on the part of the Free Church parties to these negotiations, to go forward into organic union. They have never staked their claims on minute details or even practices. They have based their whole negotiations upon genuine principles and where these principles are granted the details of practices will work themselves out in the union itself. The Scheme recognises that there will be a growing together during the first few years of the union. It is in those years that all concerned must, on the basis of a practical application of these principles in love, work together to find what is highest and best for all concerned. Granted such principles as freedom of worship, fellowship in service, unity in the desire to carry out God's will and a genuine determination to do what is best, not merely for oneself but for all, there will be no difficulty in bringing into existence a Church of wonderful diversity but also of wonderful unity.

Sacramentarians

Our attention has been called to the fact that the term 'sacramentarian' has completely changed its meaning within recent years. We quote in full the definition given in the Eleventh Edition of the *Encyclopædia Britannica*. It is rather significant that words can so completely change their meaning. It is equally true that men can likewise change their minds and while we do not necessarily commend any change of mind commensurate with this change of meaning we nevertheless would suggest that we all should open our minds to new truths and fuller truths from whatever source they may come so that we may all together grow into God's complete revelation.

The definition referred to is as follows:—

> 'Sacramentarians, the name given to those who during the Reformation controversies not only denied the Roman Catholic "transubstantiation" but also the Lutheran "consubstantiation". They comprised two parties: (1) the followers of Capito, Carlstadt, and Bucer, who at the diet of Augsburg presented the *Confessio Tetra politana* from Strassburg, Constance, Lindau and Memingen; (2) the followers of the Swiss reformer Zwingli, who to the same diet presented his private confession of faith. The doctrinal standpoint was the same—an admission of a spiritual presence of Christ which the devout soul can receive and enjoy, but a total rejection of any physical or

corporeal presence. After holding their own view for some years the four cities accepted the Confession of Augsburg, and were merged in the general body of Lutherans; but Zwingli's position was incorporated in the Helvetic Confession. It is a curious inversion of terms that in recent years has led to the name Sacramentarians being applied to those who hold a high or extreme view of the efficacy of the sacraments.'

Next Meeting of Joint Committee

While final arrangements have not been completely made it now looks as though the next meeting of the Joint Committee on Union, consisting of representatives from the Church of India, Burma and Ceylon, the Methodist (Wesleyan) Church of South India, and the South India United Church, would meet in full session at the Wesleyan Mission Hall, Royapettah, Madras, at 9 A.M. on February 13, 1934.

There will be present at this meeting of the Joint Committee the Rev. William F. Lofthouse, M.A., D.D., one of the distinguished leaders of Methodism in England who has been especially deputed by the Synod of the Methodist Church to visit India and make a study of the Church Union Movement and report his findings to that Synod. There are two or three questions in which the Methodists of England are especially interested and they wish to have a personal representative make this investigation and report.

The main business that will come before the Joint Committee at its next session will be the references which the Episcopal Synod of the Church of India, Burma and Ceylon has made to this Committee, and also those which the General Assembly of the S.I.U.C., has now made. There may be other references from the Methodist Church after its meetings in January but these all will be considered in detail at the meeting in February and any modifications agreed upon will be inserted in the Proposed Scheme. There undoubtedly will be other progress made with reference to the practical side of the Union Movement and steps will probably be taken looking forward to the putting into active practice the Union of these Churches. Since all three Churches have now given 'general approval' to the Scheme the Joint Committee, if it accepts the S.I.U.C. recommendation, can go forward with these practical points.

So far no disagreement with the proposed division of the territory has been reported to the Committee, nor have any other of the other recent modifications of the Proposed Scheme been rejected by any of the negotiating bodies. There are certain items left over from the former meeting which must be taken up including :—

Voting by Houses
Privileges and Duties of Laymen

The Moderator's Power
Assistant Bishops
Suspension from the Holy Communion
Rules on Marriage
The inauguration of union
Scheme of dioceses and other initial arrangements.

The Committee will also make arrangements for the further distribution of literature and the holding of retreats and conferences.

In addition to the delegates from the three Churches already mentioned it is also hoped that the Basel Mission Churches of South Kanara and the Bombay Karnataka will send delegates. The Malabar Council of the S.I.U.C. has entered into definite relations with these two Churches, although it retains its full affiliation to the South India United Church. It is hoped that in the course of time the Churches in South Kanara and the Bombay Karnataka will become full members either of the S.I.U.C. or of the Church of South India. Hence they are coming into this next meeting of the Joint Committee as listeners and may at future meetings come in as full members.

The Future of the Indian Church

We have received a pamphlet on the above subject and are printing about five of its nineteen pages. The rest of the pamphlet does not deal directly with the questions of the Church and its Union and hence we do not feel that we can give space to it.

We value very highly this expression of Indian opinion. It is only when Indians have thoroughly studied the whole subject of the Church and its history, and have, at the same time, made themselves thoroughly familiar with the history and genius of Indian religions that we shall be able to develop the Indian expression of Christianity such as we must have before we can have a united Christian Church in this land. The signatories to this pamphlet rightly 'plead for an abundance of tolerance and charity combined with the serious study of the essentials of the "one, holy, catholic, and apostolic Church".' There must necessarily be a full understanding of each other's position at its best. Mere carelessness and indifference are not the bases on which a permanent Church will rest. We cannot wipe the slate clean, if we would. But we can put into the negotiations the spirit of love, and self-sacrifice unto the uttermost.

We are indeed happy to find such a group of Indian Christians committing themselves to the principles here enunciated, and we trust that their numbers will grow and that they will make their influence increasingly felt in all circles of Christian thought in India.

Articles

The General Assembly of the South India United Church and the Question of Church Union

The General Assembly of the South India United Church met at Calicut from September 27th to October 2nd, inclusive, in biennial session. It elected new officers, heard reports of Committees and transacted such other business as came before it.

Perhaps the chief issue that was dealt with was the question of Church Union. Its Committee on Union with other Churches presented a report covering the work done since the meeting of the Assembly in Vellore in 1931, together with recommendations arising out of communications from the Church Councils.

There was a lengthy debate on the whole question of Union. Many questions were asked and answered. Many opinions were expressed. Many viewpoints were set before the Assembly. Whereas in the beginning of the discussion several expressed serious doubts with reference to aspects of the Proposed Scheme, before the discussion closed several openly confessed a change of mind, and stated that they were not only prepared to accept the report but would work for union on the basis of the recommendations contained in the report of the Committee.

The Report of the Committee was slightly modified on the floor of the Assembly, one or two verbal changes being made, but when the final vote was taken it was found that the Report had been adopted as follows with only one dissentient vote :—

It is with a feeling of deep responsibility and privilege that your Committee presents to this Assembly its report of the work done during the past two years, and recommends to the Assembly for adoption certain resolutions with reference to the continuation of negotiations with our sister Churches.

At the meeting of the General Assembly in Vellore in 1931 definite instructions were given to your Committee and these instructions the Committee has tried to carry out to the best of its ability.

Res. No. 37 of Vellore. Inasmuch as the Committee on Union had not had time to study the documents that had been received from the Home bodies, it was voted by the Assembly that the S.I.U.C. Committee,

together with co-opted members, be asked to meet and study these documents and on the basis thereof present to the Joint Committee matters that needed revision.

Your Committee, together with the co-opted members met for two days at Bangalore in June, 1932, and studied these documents with great care and formulated a series of suggestions for revision which were laid before the Joint Committee. All sixteen of these suggestions were dealt with by the Joint Committee and answers satisfactory to your Committee were adopted. Some of these decisions are of the utmost importance and certainly have made the Scheme much more acceptable to the S.I.U.C.

REVISIONS IN THE PROPOSED SCHEME

These revisions are as follows: The reference is to the pages and division in the Proposed Scheme as issued in 1933.

1. *Part I, Basis of Union, 3, page 3.*

Resolved that in lines 3 and 4 for the words 'the Redeemer of mankind' be substituted the words 'the Redeemer of the World, in whom men are saved by grace through faith'.

2. *Part I, Basis of Union, p. 4, note.*

Resolved that the following be substituted for the note:—

(ii) The act of union will not debar any teacher of the united Church from using for the instruction of the faithful any confession of faith which had been employed in any of the uniting Churches before the union, though such confession be not included in the doctrinal standards of the united Church.

3. In reply to the S.I.U.C. suggestion with regard to the missionary responsibility of the Church, it was agreed by the Joint Committee that in view of the statements already made in Part I and in Chap. VI, p. 48 of the Scheme it was not necessary to add anything further.

4. *Part I, 6, (p. 5).*

Resolved that for the words 'the episcopate . . . faithful' be substituted the words 'episcopal, presbyteral, and congregational elements'.

5. *Part I, p. 7.*

Resolved that the Joint Committee has no objection to the insertion in the Basis of Union, as a foot-note or otherwise, of a statement by the S.I.U.C. of the sense in which they accept the historic episcopate.

(The following foot-note therefore appears in the Scheme, p. 7:—

Note by the S.I.U.C.—In accepting the term 'historic' episcopate as used in the Basis of Union and the Constitution together with its qualifying clauses, the South India United

Church wishes to record its attitude with great clearness both for itself and for all others concerned. In accepting, for the sake of union, the 'historic' episcopate as found in the Anglican and other Churches, it understands by this term that for many centuries episcopacy has been a form of government that has persisted in the Church, and is in that sense entitled to be described as 'historic'.

6. *Part I*, 9, (p. 7).

Resolved that for the whole sentence be substituted the following :—

9. The uniting Churches accept the historic episcopate in a constitutional form as part of their basis of union; but this acceptance does not bind the united Church to any particular theory concerning episcopacy or concerning orders of the ministry. Further, the uniting Churches do not intend that the Church after union should require the acceptance of any such theory as a necessary qualification for its ministry, or make it a determining factor in its relations with other Churches.

7. *Part I*, 16, (p. 14).

Resolved that for the last sentence of the section, the following be substituted :—

After this period of thirty years, the united Church must determine for itself whether there should continue to be any exceptions to the rule of an episcopally ordained ministry, and if so, of what nature, giving in their consideration full weight to the fundamental principles of the union, on the one hand that of a fully unified ministry within the Church, and on the other hand that of the maintenance and extension of full communion and fellowship with those Churches with which the uniting Churches now severally have such fellowship. It is understood that the status of those at that time already received as ministers in the united Church shall not be affected by any action which the united Church may then take.

8. *Part II, Chap. III*, 4 (p. 35) and 7 (p. 36).

Resolved that the following be substituted for the section VI (5) of the former draft :—

4. All persons who have been confirmed or have been admitted as communicants by any of the services of admission which were in use in any of the uniting Churches before union shall be recognised as communicants throughout the Church of South India.

7. The various methods of admission to communicant status which have been employed in the uniting Churches before the union may be continued in the Church of South India unless and until by general agreement common forms of service for this purpose shall be framed and accepted for use in the Church.

9. *Part II*, 7, (p. 36).

Resolved that the following be added as a foot-note to the word 'Confirmation' :—

This includes in particular the custom of the Malabar Church Council of the S.I.U.C., where in accordance with the rule of the Basel Evangelical Mission, the presbyters have administered confirmation.

10. *Part II, Chap. V*, 3, (p. 46).

Resolved the following be the draft with reference to the acceptance of candidates for ordination :—

3. Subject to the provisions of this Constitution and to such rules as may be laid down by the Synod, each Diocesan Council shall make rules for the selection of candidates for training for ordination, for their training, and for final approval and presenting for ordination of those who have received training.

Such rules shall always provide that at one stage or another there shall be recommendation by, or consultation with, the congregation or pastorate to which the candidate belongs as well as such other bodies or persons (the latter including laymen and not less than three presbyters) as the rules may provide, and also acceptance of the candidate both by the bishop and by the Diocesan Council or some diocesan body appointed for the purpose.

11. *Part II, Chap. IV*, 23, (p. 44).

Resolved that in line 5 of the para, for the words 'a majority of the members of the Executive Committee' be substituted the words 'at least two-thirds of the members of the Executive Committee'.

12. *Part II, Chap. II*, 10, (iv), p. 26.

Report was made of the opinions of the three Churches with regard to the suggestion made by the Joint Committee, at its meeting Nov. 1930, that Presbyters should take part in the Consecration of Bishops. The following wording was adopted :—

In view of the common desire to carry over from the uniting Churches into the Church of South India all elements which may in any way contribute to the fullest expression of truths

which have been valued in the Christian Church, any diocese may provide that representative presbyters of the diocese should join with the bishops in the laying on of hands at the consecration of its bishop. It shall always be remembered and taught that in all consecrations the true Consecrator is God to whom prayer is made.

13. *Part II, Chap. V*, 1, (p. 45).

Resolved that after the words 'admission to communicant membership' the following words be added—'and to admit approved candidates to such membership in accordance with the customs obtaining in the Church or in any diocese.'

14. *Part II, Chap. V*. 5, (p. 47).

The S.I.U.C. Committee and the Joint Committee in its meeting in June approved of the inclusion of the words 'the Apostles Creed and' before the words 'the Nicene Creed' but after further consideration in the later meeting of the Joint Committee it was decided that this addition was superfluous.

15. *Part II, Chap. IX*, 21 and 22, (pp. 57-59).

Resolved that it be provided that if bishops have stayed action in the Synod (as provided in the former draft) the matter thus stayed be dealt with in accordance with the principles laid down in Chap. XIV (p. 70) for alteration of the Constitution.

16. *Part II, Chap. X*, 2, (p. 60).

Resolved that in line 3 for the words 'it will no doubt develop' be substituted the words 'it may develop' and to omit the sentence 'At first different forms will continue to be used'.

17. *Part II, Chap. X*, 4, (p. 62).

Resolved that after the words 'may forbid their use in worship' be added the words 'or require it'.

SPECIAL FEATURES OF JOINT COMMITTEE MEETINGS

The tenth meeting of the Joint Committee held in Bangalore, in June 1932, was in other respects also one of great importance to the Union Movement. The changes already noted above were carried out with the utmost goodwill and fellowship. At one time, when we felt that we could not possibly agree on the matter of the Thirty Year Period, it was suggested that we all spend a few moments in silent prayer. This was done and when the discussion was again resumed it was found that a suggestion made by one of our members was acceptable to all, and we find that now embodied in the Scheme, providing that at the end of the thirty years, the Church, in deciding whether there should be any further exceptions to the rule of an

episcopally ordained ministry shall consider the two points of the unity of the ministry within the Church and the maintenance of communion and fellowship with Churches outside of the Union. This seems to your members to place the whole question upon a perfectly fair and equal basis and that therefore the question can be safely left for decision to the Church of that time. To those who were present, this experience was another evidence that the Holy Spirit, in answer to definite prayer, was guiding the Committee in its work.

It was also at the Bangalore meeting that the Joint Committee decided to issue a Call to Prayer to all the Churches concerned and to friends of the Church Union cause throughout the world. August 21 was the date chosen and thousands of leaflets in the various vernaculars as well as English were issued, and from word received from many sources we may safely say that the Day was widely observed, not only in India but also in Persia, East Africa, China, Europe and America. A similar call was also issued in 1933 and that also met with a wide response. A special service of Meditation and Prayer was published and generally used.

At the meeting of the Joint Committee in Bangalore the Lord's Supper was celebrated on three successive mornings by ministers of the three uniting Churches. On the first morning two Anglican ministers celebrated and all members of the Committee partook. On the second morning two of the Methodist ministers celebrated and most of the members partook. On the third morning three ministers of the South India United Church celebrated and again representatives of all three of the uniting Churches partook. This fellowship at the Lord's Table, without a doubt, did much to bring a deeper and closer fellowship into the whole meeting and made all present feel that they were indeed one body all seeking one common end. Similar services were also held at Madras at the Joint Committee meeting later in the year and it was gratifying to note that a larger proportion of all the members attended these services. Again the members were lifted up into a higher unity than ever before. We crave for all our ministers and members these rich experiences in Christian fellowship at the Table of the Lord.

It was agreed in the Tenth meeting of the Committee that the time had come to redraft the whole Scheme and put it into the final form in which it would be presented to the Churches, though it might even then be still open to further modification. Drafting Committees were appointed with other Committees and the whole Committee met again in Madras in Nov. 1932. The new drafts were presented to the Committee and after a great deal of discussion were adopted in the form in which they now appear. The Committee on Division of Territory also reported and that report has been published, suggesting the division of the Church after union into ten dioceses in most of which there would be parts, at least, of two of the uniting Churches.

A name for the Church after union was also adopted as a suggestion to the uniting Churches. After very careful thought and full discussion it was voted, with one dissentient vote, that the name should be 'The Church of South India'. Though objections were offered to this name, those objections were answered and it was finally adopted as the simplest, broadest, and least objectionable name, since it had no party character nor limiting meaning.

The question of voting by Houses was again raised by some of the Anglican members and since there was not time for a full discussion and it seemed impossible to agree on the matter it was resolved to refer the matter to the three Churches for an expression of their opinion. The Committee resolution remitted to the Churches is in the following form :—

> Resolved—That the Committee recognizes the difficulties of the present proposals in more than one direction, and refers the matter to the three Churches for their opinion with reference, among other things, to the possibility of the arrangement that in a vote on the matters described in Rule 21, the votes of the lay members, the ministers, and the bishops in the Synod be taken separately, and that a majority of each of these three groups be required.

The S.I.U.C. Committee on Union have considered this resolution and recommended that the Assembly reply that it is not prepared to accept this method of determining whether a matter shall be approved by the Synod or not, but feel strongly that the method already in the Constitution is by far the better method as being fully in accord with the principle (See p. 56, No. 13) that 'the Synod is the Supreme governing and legislative body of The Church of South India, and the final authority in all matters pertaining to the Church.'

The question of the participation of presbyters in the consecration of all bishops was raised again by the Wesleyans and after much discussion and attempts at a solution of the difficulty that would meet all parties it was found best to leave matters as they were, namely, that it should be left to the diocese concerned to determine whether presbyters should take part or not.

It was suggested at this meeting that if the present bishops of the Church of India, Burma and Ceylon, who will become bishops in the Church after union, could be commissioned by presbyters of the Wesleyan Methodist and S.I.U. Churches it would help to make all feel that all bishops would be on an absolutely equal footing in the new Church. This matter was discussed in the whole committee and in separate sessions and the Anglicans finally accepted the suggestion whole-hearted and it was

agreed that the following note be added to the proposals for the inaugural service as printed:—

Note.—It is suggested that the existing bishops should in some manner receive a commission from representative presbyters of the Methodist Church and the South India United Church for their wider work as bishops in the united Church.

ACTION OF S.I.U.C. COUNCILS

Since the meetings of the Joint Committee in Nov. 1932 only three Councils of the S.I.U.C. have taken definite action with reference to the Scheme.

The Telugu Council met in June of this year and passed resolutions explaining their attitude to the Scheme and stating that they were unable to accept it unless far-reaching and fundamental changes could be effected therein. These changes pertained especially to the recognition of the ministry and to intercommunion.

The North Tamil Council met in July and passed a resolution in which they rejoice at the increasing amount of unity manifested and state that they are prepared to approve of the Scheme provided that 'the other uniting bodies are prepared to recognise the equal spiritual validity of the ministerial orders of each of the uniting Churches'.

The Madura Church Council also met this year and re-endorsed its resolution of Jan. 1932 in which it had approved of the Scheme and recommended it to the Assembly for adoption.

RESOLUTIONS ADOPTED BY THE GENERAL ASSEMBLY

Inasmuch as the Revised Draft of the Scheme has not been considered by all the Councils, and inasmuch as the General Assembly itself has not met since this draft was completed and therefore could not refer it to the Councils, the Committee feels that this is time when such action should be taken, and in that connection recommends the adoption of the following resolutions:—

1. 'The General Assembly has learned, with great interest and deep thankfulness to God, of the progress that has been made since the last General Assembly in the Movement of Union with other branches of the Church of Christ in South India. In particular the Assembly rejoices to find that the suggestions which the last Assembly instructed its representatives on the Joint Committee on Union to bring before the representatives of the other Churches, have in all essentials been adopted by the Joint Committee.

2. In view of the changes that have been made in the Scheme of Union, the Assembly is glad to find itself in a position to express general approval of the Scheme as published in January of this year. In giving this general approval the Assembly regards the Scheme as involving the acceptance by the uniting Churches of the two principles, viz., (1) the value of a constitutional episcopacy which maintains continuity with the past, and (2) the full spiritual equality and value of the ministries of the three uniting Churches.

3. In view of the difficulties expressed in certain quarters, the Assembly instructs its Committee on Union to press for a clear statement in the Basis of Union, embodying also the second principle, since the first is already sufficiently expressed. This action would bring great relief to many members of our Church.

4. The Assembly further suggests that this mutual recognition could be effectively demonstrated by the further extension of the practice of inter-communion and inter-celebration even before union, since no other means can bring all our people into closer fellowship with each other and their Lord.

5. Finally the Assembly commends the Scheme as now revised to the Church Councils with the request that the Councils consider the whole matter carefully and prayerfully and report their views to the convener of the Union Committee not later than the 25th August, 1935. The Executive Committee is further authorised to send down to the Councils any modifications that may be made by the Joint Committee at its next, and any subsequent, meeting held before the General Assembly of 1935.

6. The following are appointed the General Assembly's Committee on Union, from whom fifteen shall be selected to attend the meeting of the Joint Committee :—

Rev. M. Peter,	Mr. J. V. Chelliah,	Rev. R. H. Eastaff,
,, M. S. Taylor,	,, C. J. Lucas,	,, J. H. Maclean,
,, H. Sumitra,	,, T. A. Thomas,	,, R. Robertson,
,, B. Samuel,	,, G. V. Job,	,, L. J. Thomas,
,, J. A. Jacob,	,, M. J. Sargunam,	,, Geo. Parker,
,, G. D. Thomas,	,, S. E. Selvam,	,, A. Streckeisen,
,, D. S. Sahayadoss,	,, C. Elisha,	,, J. J. Banninga, (Convener).

(*Note* :—Upon Mr. Robertson's going on furlough Mr. H. A. Popley will take his place on the Committee, and on Mr. Banninga's going on furlough, Rev. A. A. Martin will become a member of the Committee and Dr. J. H. Maclean will become Convener.)

Telugu Church Council

THE PROPOSED SCHEME OF CHURCH UNION

The Telugu Church Council at its meeting held in Gooty on June 29th to July 2nd, 1933, considered the Proposed Scheme of Union prepared by the Joint Committee of the Church of India, Burma and Ceylon, the South India United Church, and the South India Provincial Synod of the Methodist Church.

Having fully considered the Proposed Scheme the Council resolved that, failing far-reaching and fundamental changes being effected in the present Scheme, they are unable to accept it. Two main vital difficulties which present themselves in the Scheme led the Council to the conclusion that to continue negotiations on the present basis would be futile. The history of the negotiations during the past thirteen years shows clearly that these two main problems have been all along the centre of controversy, and in spite of all efforts at solution, still remain the real hindrances to a large number of those who earnestly desire union. These difficulties are in connection with the Ministry and the Communion.

I. *The equally certain validity and full regularity of the ministries of other Christian bodies with those of Churches which retain the historic succession of Bishops.*

We hold that true and lasting union can only be achieved on the basis of full recognition of the three chief forms of Church organisation and government indicated in the New Testament, namely, the episcopal, the presbyterian, and the congregational forms. These three must be equally and equitably recognised and harmoniously blended. They must be in actual constant operation in the new Church, and none of them shall overshadow or displace the others. Unless this fundamental principle is fully expressed in the constitution of the Church and observed consistently in its practice, the new Church cannot express the fulness of Christ.

Starting from the principle of the equal recognition of these three chief forms of Church organisation and government, and of the equally certain validity and regularity of all ministries, we cannot accept the *historic* episcopate as the only and exclusive basis of the united Church,—especially in view of the stipulation that 'it must be both initially and thereafter effectively maintained.' The footnote added under Section 9 of the Scheme (1933 Edition, p. 7) is, to our mind, quite inadequate; for while we are not required to accept any particular theory of the historic episcopacy, yet we are asked to accept the tradition and practice denoted

by the term 'historic episcopate' as essential both for the establishment and for the whole future of the Church, and also to accept that the ministry of the Church of South India, when it comes into being, shall be a unified ministry under Bishops *within the historic episcopate*. If we agreed to this, we would deny the full validity and regularity of the non-historic episcopal Churches to which we belong, and this we cannot do.

The provision that the ministers of the non-historic-episcopal Churches shall be enabled to join the new Church without re-ordination does not, of course, meet the difficulty, which is the old difficulty of the belief of the historic episcopal party that their consecration and their ordination only are fully valid and regular. The new Church is expected at its inauguration to give expression of its acceptance of the full validity and regularity conferred by the historic episcopate only, by having at its inauguration only such Bishops functioning who themselves are of the historic episcopal succession. Such acceptance would deny the validity of the non-historic episcopal ministries, and this, to us, is too big a price to pay even for union. There must be a permanent, actual, full recognition of all the Churches concerned, and of the full validity of their ministries, by concrete provisions such as the open door, without re-ordination, for any minister of non-historic episcopal ordination. The proposal that now and for thirty years to come, there shall be this freedom, and that then the Church shall decide whether the door shall still be kept open, is quite unsatisfactory. If the Scheme can provide now for the permanent assured position in the new united Church of the historic episcopally ordained man, it should also equally provide now for the permanent assured position of the man ordained by the non-episcopal Churches. As further safeguard, one indispensable provision to be made is this: the election by the non-historic episcopal parties to the union, by themselves and from among themselves, of men who shall be consecrated by them as Bishops, and who shall then function equally and together with the Bishops of the historic episcopal section in the consecration of Bishops at the inauguration of the Union and thereafter. We, ministers and members of the Telugu Church Council, do not wish to come into this union on sufferance. As far as the validity of the ministry is concerned we come in as equals with the equally certain validity of our ministry expressly accepted, or not at all.

II. *Communion.*

It is our firm belief that the first step to union is united worship of our common Lord and Saviour, and of such worship the Communion Service is the most important for full Christian fellowship. We hold that the coming together as brethren around the Lord's Table is not the goal but the initial step towards any real vital union. While almost all the non-historic-episcopal Churches could without great difficulty begin with united

worship, there is formidable difficulty with the historic episcopal Churches, and as long as this difficulty exists the way to union is barred.

In declining, on the above grounds, to enter the union on the present scheme, we feel deep and sincere regret, and would state that if in the future these vital principles of the equality and validity of the ministry, of intercommunion and intercelebration are conceded, the Telugu Church Council will be glad to re-open negotiations for union. But, as things stand at present, we see no benefit by continuing the negotiations.

S. Z. Devadattu,
T. C. C. Secretary.

The Action of the Madura Church Council on Church Union

In January, 1933, the Madura Council had before it the new Draft of the proposed Scheme, which was presented by its Committee on Union. The Committee had carefully analysed the Draft and showed how the new Draft met the expressed wishes of the Madura Council and of the American Board of Foreign Missions. The Church Council carefully considered the report of its Committee and adopted it, para by para, *nem. con.* The report as adopted by the Council is as follows:—

* * *

43. The Madura Church Council rejoices to learn of the progress that is being made in the Church Union Movement and that the Joint Committee has been able to redraft the proposed scheme in the form of the Basis of Union and the Constitution for the Church after Union. We especially rejoice in the high degree of spiritual fellowship that was present at the recent meetings of the Joint Committee which was manifested not only in their deliberations but in particular at the celebrations of the Lord's Supper when ministers and laymen of all the delegations knelt together at the Lord's Table when ministers of the three Churches, on different days, conducted the service. We earnestly pray that this fellowship may be shared by others also in the Retreats and Conferences arranged by the Joint Committee believing that it will find its true consummation in the Church after Union when we shall all be one in Him who is our Lord and Master.

44. *Participation of Presbyters in Consecrations.* We note with approval the principle that presbyters will take part in the consecration of the first Bishops and that thereafter such participation will be permissive in any diocese that may wish it. We believe that such participation not only stands for the full union of the three Churches but that it also conserves a principle, already in practice in the Church of Sweden, indicating the part of the whole Church in the consecration of its chief pastors.

45. *Commissioning of Present Bishops.* In this connection we are especially glad to see that in the latest meeting of the Joint Committee the present bishops of the four dioceses coming into the Union have expressed their sincere willingness to receive from Presbyters of the Methodist and S.I.U. Churches a form of Commission 'for their wider work as Bishops in the united Church'. This Commission service will give to the ministry of the united Church that representative character for which Dr. Vernon Bartlet of Oxford pleaded some years ago and which the Joint Committee has had in mind.

46. *Name of United Church.* Though we admit that the name suggested by the Joint Committee for the Church after Union may be objectionable in some respects, we approve of the name, 'The Church of South India', because we feel that that name more than any other will free the Church from any particular narrowness or limitation and give unto it that freedom and catholicity that we feel should be inherent in the Church of Christ in any part of the world.

47. *Voting by Houses.* We note that the Joint Committee has not yet been able to solve the problem of the method by which the Synod of the Church will decide questions of (*a*) faith and doctrine, (*b*) conditions of membership, (*c*) functions of ordained ministers, and (*d*) worship of the Church. While not at present prepared to accept the method of voting by Houses suggested by the Anglican delegates we agree that we will carefully study anything they may have to say on the matter and compare that method with the methods to which we have been accustomed and which we feel now to be best for the welfare of the Church, viz., that the final authority rest in the whole Church undivided rather than in any section or group within that Church.

48. *Diocesan Areas.* Inasmuch as we have understood for some time that when the whole Church was divided into Diocesan areas, the Madura area of the S.I.U.C. would be associated with the Anglican area of Ramnad and the S.I.U.C. area of Jaffna, we are now quite prepared to accept this division as in the best interests of the Church, both for spiritual and administrative purposes. We trust, however, that in the course of time

Ceylon may also come into this movement and that then Jaffna may be united with the Methodists and Anglicans in that island.

49. *Definition of Congregation.* We rejoice that the Joint Committee has inserted both into the basis of Union and the Constitution of the Church a much clearer and more satisfactory definition of the congregation as the local expression of the Church Universal in a particular place. This omission in former drafts was noted by us and the Churches we represent, but we are happy that it has now been clearly shown that just as the group of churches in the diocese is the expression of the whole Church in that area so the local congregation in its area is also the Church Universal in fellowship with similar congregations in other areas. We believe that thus the congregational contribution to the union has been better and more fully expressed.

50. *Thirty Year Period.* We likewise rejoice that a doubt that remained in the minds of many with reference to what would happen at the end of the Thirty Year period has also been cleared up and that now that resolution presents the whole problem to the united Church, emphasising both the need of unity within the Church and fellowship without. When the Church at that time faces the problem as to whether other than episcopally ordained ministers should be admitted into the Church it will have before it the two great principles on the basis of which this question must be solved. We are satisfied that when that time arrives the Holy Spirit will lead the Church along the way He would have it go.

51. *General Approval.* Therefore we feel it a great privilege to be able to give our general approval to the Scheme as now presented to us, and in so doing reaffirm the decisions that we made in January 1931 when we adopted resolutions expressing our conviction that God wills union in His Church, and recommending to the General Assembly of the S.I.U.C. that it 'move forward into Union on the basis of these proposals as a great adventure in faith, believing that the consummation of such a union is the will of God and that it will certainly result in the outpouring of new power by God and in the consequent upbuilding of the body of the Lord Jesus Christ in this land'.

* * * *

The Future of the Indian Church

(Extracts from a pamphlet, on the above subject, printed for the information of our readers.)

CHRISTIAN DENOMINATIONS

We deplore the present division of Christians into innumerable sects and denominations. If it were possible we would wipe off in one stroke all denominationalism because it is our firm conviction that the Church of Christ should be not only in theory but also in reality one. We do not minimise the difficulties of the union of the Churches but we want all the members of the Church in India to have a determined will to unity which will find a way out of the difficulties. We do not seek uniformity but in essentials unity and in non-essentials liberty. At the same time we have no desire to cut ourselves off from communion with the rest of the Church of Christ throughout the world. What we plead for is an abundance of tolerance and charity combined with the serious study of the essentials of the 'one, holy, catholic, and apostolic Church.' The future Church of India which we visualise is a united body of Christians, absolutely loyal to their Master, striving toward Christlikeness in character and eager to serve all men. There must certainly be room in the Church for different types of persons. But this shall not separate one group of persons from another but rather serve to bring them all together because they are united in a common allegiance to the one Lord and Master, Jesus Christ.

The schemes of Church union in North India and South India are the only serious and well thought-out plans now available in India but they are confined to particular areas and amongst certain denominations only. Though we may not all agree in every detail of the proposed schemes, we commend them to the blessing of God and trust that they will be accepted by the churches concerned and the success thus achieved may stimulate the whole Church in India to achieve a larger unity.

We would also urge our Indian brethren of various denominations to get together in a spirit of fellowship for united prayer, study, and work. What we advocate is not a short cut to unity but the promotion of a spirit of unity, an essential preliminary to church union.

CHRISTIAN WORSHIP

By Christian worship we mean a recognition of God as our Father as well as the Creator and Sustainer of the Universe, of God the Son as the

Saviour of the world, of God the Holy Spirit, the Inspirer of mankind. Christian worship also includes an offering up of ourselves both individually and corporately with our fellow-believers. And this worship is not only spiritual in the sense that our spirit and the Divine Spirit must attain union or fellowship but it must also be a true expression of our innermost nature and our national genius. It is for this reason that we think it necessary to change—not indeed the essence of worship—but the outward expression of it.

We wish to see a new type of Church architecture which will be truly Indian and Christian in conception. Inside the church we would like to see such forms of worship which will make a true appeal to us as Indians. While we recognise that there are western hymns of high inspiration and deep devotion which may be profitably used by Indian Christians occasionally, it seems to us that western music has not much place in the Indian Church. We therefore call upon our Indian brethren to use only suitable Indian music accompanied by Indian musical instruments in public worship. Our object in suggesting this is to make the Indian Church truly indigenous so that our new converts and non-Christian brethren will find in our Church nothing that is strange and foreign and thus unnecessarily imbibe a prejudice against the Christian religion that it is western and therefore not suitable to India. We have to demonstrate to our country that Christianity is a universal religion, well adaptable to the conditions of an eastern country like India.

THE CHRISTIAN COMMUNITY

We are convinced that though by force of circumstances we find ourselves to be a separate community we must not fight for special privileges for ourselves but we must develop the true spirit of citizenship. The duty of the Indian Church is to bring about unity and peace where there is disunion and discord. The Church as a whole should stand for service to the country irrespective of class or colour or religion. Our motto should be 'To minister and not be ministered unto.'

Indian Christians should throw themselves heartily into all movements of national uplift, such as, the removal of untouchability, abolition of illiteracy, amelioration of the poor, tending the sick, promotion of temperance, support of home industries, and removal of bribery, corruption and oppression in all phases of our life. We call upon all our Indian Christian brethren to identify themselves in all possible ways with our countrymen so long as no hindrance is caused thereby for the faithful observance of our religion.

To maintain the indigenous character of Indian Christians they should as far as possible approximate to Indian customs. Our educated brethren should pay special attention to their vernacular and also study non-Christian religions. At the same time anything contrary to the spirit of Christ such as caste distinction, colour prejudice, or class inequality must find no place in the Indian Church.

CONCLUSION

The Indian Church should stand for the ideals we have outlined above and if the changes we have suggested after much deliberation are brought about we have no doubt that in the providence of God the progress of the Indian Church is assured. The history of the Church in India is remarkable indeed for its past achievements but greater things than these await us in the future. If we are faithful to the trust committed unto us, our Master's presence is promised to us and in His strength we face the future with confidence.

S. C. Mukerji, Calcutta
J. R. Banerjea ,,
J. K. Biswas ,,
A. K. Sha ,,
K. P. Banerjea ,,
R. K. Bose ,,
S. K. Chatterji ,,
N. J. Bose ,,
D. N. Chatterji ,,
J. C. Banerji ,,
M. L. Sircar ,,
B. C. Mukerji ,,
J. G. Biswas ,,
W. N. Chowdhury Calcutta
J. Subramania Lewis ,,
T. Sitther ,,
Niroj B. Shome ,,
A. N. Shaw ,,
C. E. Abraham, Serampore
Sam Bose ,,
J. T. Rajanayagam, Erode
S. Gurubatham, Coimbatore
J. A. Jacob, Nagercoil
A. B. Chandu Lall, Simla
Manilal C. Parekh, Rajkot
Thomas David, Madras
E. M. Modak, Nagpur

[*Correspondence on this subject should be sent to Mr. S. C. Mukerji at 6, Mullen Street, Calcutta.*]

Church Union in South India

Methodist Minister on Anglicans' Great Sacrifices

(From 'The Madras Mail')

LONDON, *July* 21.

References to sacerdotalism and to the celebration of High Mass at the White City in connexion with the centenary of the Oxford Movement, were made in an important discussion arising on a report presented to a Methodist Conference of a Committee of the Methodist Missionary Society on the negotiations towards church union in South India.

The Rev. W. J. Noble, one of the Secretaries of the Society, pointed out that the scheme was one to bring into one church Anglican, Methodist, Congregational, and others. It would be a new type of church.

He continued : 'We have come to a stage when there are certain fundamental questions which must be settled before the scheme of union can proceed any farther'.

Mr. Noble said that there were two vital matters relating to the subject of episcopacy. One was whether the scheme meant that no bishop could ever sanction the occasional celebration of Holy Communion by a non-episcopally ordained minister to a congregation that had hitherto been accustomed to the services of episcopally ordained ministers. The other was whether or not presbyters should take part in the ordination and consecration of bishops. The report of the committee stated 'That in view of the fact that the question of consecration of bishops may be reopened at the next session of the joint committee in India, the Conference urges that further consideration be given to the whole subject.'

The Rev. Dr. Lofthouse, Principal of Handsworth College, Birmingham, said : 'We have come to a point when not only for the sake of the people of South India but also for the whole Church we should make it perfectly clear that we have definite convictions of our own, just as definite as those on the other side. The point is this—have we now to regard bishops as an order in possession of a grace which no one but bishops can give and which no man can take away? If you admit that, then really the way is open and more than open for us to become sacerdotalists. If you do not admit that you are still true to those evangelical principles of the Reformation which I take it are dearer to us than any project however much we may desire it, of reunion either in South India or here'.

He hoped there would go out from the Conference some word which would strengthen their friends in South India to be definite in regard to the question of combination and co-operation in matters of consecration. 'It may be, indeed, that to say this is to shut the door or to lead our friends

on the other side to say "Well", there can be no more discussion. On the other hand, we must remember that the Church of England itself is not of one mind on the subject, and many of us have been implored to take this stand, and, as one Churchman put it to me, "not to sell the pass".'

The sacerdotalist issue, he continued, was for him a fundamental issue. It was not one of those questions that could be left open. The whole idea of the scheme, however, was that certain of those issues should be left permanently open in the projected united Church and treated as secondary matters. He appreciated that their friends in South India had been thinking of their own problem, and that at present the dominant opinions among the Anglican missionaries of South India were evangelical. It might be said that at present at least, there was no danger of the sacerdotal opinion prevailing there. He agreed that there was no danger at present, but they had to take the long view.

'Who would have said two or three generations ago that there was no danger of this sort of thing in England? What happened yesterday at the White City? Who can say what will happen in two or three generations? This scheme is being treated all over the world as a sort of model or example. We cannot say we have one set of principles in South India and another set in England. Some things do not depend on geography. If you cannot mix oil and water in England, neither can you in India. Take Ceylon. There is the Anglo-Catholic party there, and it was the bishop of Colombo among all the Anglo-Catholics of the world who was selected alongside the Bishop of St. Albans to celebrate High Mass at the White City. If this scheme goes through the Bishop of Ceylon can claim the right to do it there.'

The Rev. C. W. Posnett (India) pleaded that in such a very serious matter the conference should not be hurried. He moved for the adjournment of the debate until the evening, and this was carried.

Resuming the debate, the Rev. C. W. Posnett said that Anglicans, Methodists, and Congregationalists in South India had been moved in a wonderful way to come together. It must not be implied for a moment that the Anglicans were trying by any trick to absorb Methodism.

'One of them told me,' he said, 'that it had cost him more than anything he had done in his life; all his friends in England had forsaken him. He could hardly go home again to England until the trouble had subsided. The Anglicans have made great sacrifices because they believe a great united Church in South India is the will of God. They have made greater sacrifices than we have.'

The Rev. Edgar W. Thompson moved an addition to the report to the effect that the conference should urge ministers and laity to read and study the scheme. 'I hold,' he said, 'that this is not the time to present an ultimatum to the Union Committee in South India.'

The adoption of the report was carried with the addendum moved by Mr. Thompson. The President was also asked, on the suggestion of Mr. Posnett, to nominate a delegate to the Union Committee in South India.

What Sectarianism Does in China

By EVA RAW BAIRD

(From 'The Christian Century', Chicago)

'Re-thinking Missions' has made me remember. I lived in China once.

One of my first thrills was that I was to be a charter member of a Chinese church. I sent hurriedly to America for my church letter, in order to have it there in time for me to be enrolled in the organization of Christians to be made in our part of the city. When my church letter came and I presented it to our young Chinese pastor, it meant nothing to him.

'We knew you were a Christian,' he said.

'But,' I said, 'I want to be on your new church roll, and I thought I should present my credentials.'

'What would any new church roll be,' he asked, 'except the list of Christians who worship here? I have that in my pocket.'

As time went on I found that on that list were earnest Christians of another denomination than our own. I worked with the Biblewoman of that year without ever discovering that she was not of our denomination. But I stayed in China long enough to see that pastor learn that a church roll is exclusive, and that it may record only the names of those Christians who accept denominational tenets—this from the American church which made his work possible.

* * * * *

It is a pitiful thing to see a group of Christian churches in a land like China learn sectarianism from America. The missionaries are Christians under the skin. In the mission station in which I spent most of my years in China ours was the only church in a district of a million people. In the fight against polygamy and gambling and a hundred other vices, in the effort to teach Christian stewardship looking to self-support, in the struggle against illiteracy, in the personal responsibility to live the Christ life attractively, the day was not long enough for denominational propaganda. And so the missionaries have had to be taught the way of the Lord more perfectly by their American constituency.

* * * * *

Never shall I forget the indignation of the Chinese Christian doctor of another denomination than our own, who had been a faithful member of our group for many years, when the full meaning of a secretarial visitation from America burst upon him. He came to his missionary pastor, not believing that such things could be. He was the most liberal giver in our church, he was by long odds our best Bible teacher; although he was not a preacher he could and did on occasion fill the pulpit most acceptably. In his own hospital, which was an independent institution, he employed a Christian evangelist to work among his patients. He was the most influential Christian in our city. And as a result of the demand from America to tighten our denominational lines, he had been given to understand that he was not of our church. I cannot now remember all the things he said in his outburst of righteous indignation. But when it had spent itself his mood was one of sorrow. He reminded me of Christ mourning over Jerusalem when he went away saying, 'And that is the church of Jesus Christ in America!'

* * * * *

I remember the little Chinese brides who came to our door from distant places going to the homes of the men they would marry somewhere in our district. These were usually the fulfilment of child engagements, made perhaps before the bride's family had become Christian. Often a Christian mother, escorting her daughter to her new home, would deplore the fact that the new home was not Christian. Can you imagine a sixteen-year old girl undertaking to live the Christian life alone in a Chinese village? These Christian brides brought letters of commendation from the missionaries under whom they had learned Christianity. By their denominational labels we knew that these missionaries were of every shade of belief. The teaching received at their hands was not the teaching we would have given; certainly it did not represent our denominational idiosyncrasies. Oh, isn't sectarianism silly under circumstances like that? We gave those girls the helping hand they needed, following them up in their new homes. I never knew a missionary so sectarian as to try to shake their faith in their first teachers by adding a lot of denominational impedimenta to the essential faith common to us all. But our church at home told us that unless such as these conformed to our *mode* of initiation into the church, we could not put them on our church roll. I do not think it mattered much; their names were written in the Lamb's book of life.

One versatile missionary worked out a marvellous device to get rid of this problem of satisfying denominational orthodoxy. His plan was that we should enrol all Christians who were after the pattern of our denomination on blue cards, and all Christians of other denominational patterns on pink cards. We never used that system, but there comes to my mind one little girl bride, the only Christian in her village, whose religion shone like

a star in the darkness, and I wonder what difference it would have made to her had she been labelled as only a pink-card church member.

* * * * *

We had a great need for Christian teachers in our schools which our own mission could not meet. An older mission of another denomination had some efficient men who were available. We were very happy in securing the services of two of these men. If there was any envy of these men from another province and another mission holding these well-paying positions, it did not show itself until a campaign for denominationalism originating in America gave opportunity for less efficient (but orthodox!) men to say, Why should these men of *another church* teach in our schools, and be well paid for doing it?

* * * * *

I remember the earnest Chinese Christians as they considered problems that are purely Chinese. How many times have I heard them discuss plural marriage! I never heard a difference of opinion but that the Christian ideal of marriage was one husband and one wife. They agree absolutely that no Christian can take a second wife. But in relations already established I have marvelled at the regard given to the sacredness of personality in consideration of the position of the second wife who is to be cast off because her husband has become a Christian.

Many thoughtful Christians do not think she should be cast off. They would not put the ignominy of a wrong custom upon a perfectly innocent woman. I have heard Chinese Christians argue that there were plural marriages in the churches started by Paul. Else why did Paul say, in stating the qualifications for church office that an elder or a deacon should be the husband of one wife?

* * * * *

A woman who was interested in Christianity said to me that she wished her husband would join the church but that he smoked tobacco. I gently explained to her that the church did not legislate on such matters, and that unless it was a matter of conscience with her husband, his smoking need not debar him from church membership. Then remembering the little second wife who was a servant in the home, I added that his matrimonial relations would seem to us a much more vital matter than his smoking. She listened in amazement as I tried to state clearly the Christian view of marriage. But she was ready to answer me.

'That would be all right in the first place,' she said, 'but in our case it wouldn't be fair. She has not had a son yet.' Because the pronoun for 'he' and 'she' is the same in Chinese I misunderstood her. What I thought she was saying was, 'He has not had a son.' When I suggested that being a Christian often cost something, and that her husband might have to sacri-

fice that dearest wish of every Chinese to have a son, she quickly corrected me.

'No, no,' she said. 'I do not mean my husband. I have borne him a son. But the Little Wife—she has not yet had her son. I would not want my husband to join the church if by doing so the Little Wife had to be deprived of her privilege of bearing a son. That is every woman's right, and the only honourable way that she can bear a son is to my husband. We'll just worship with you and learn the religion, but we can never join your church.'

* * * * *

That same man, when his baptized daughter went to another province to marry into a non-Christian family, said to her: 'My daughter, let no one challenge your religion. If your in-laws are displeased, tell them that you became a Christian with the approval of your family, and that your home is always open to receive you back as a Christian.' That in a country where parents consider the marriage of a daughter the end of their responsibility.

* * * * *

On a slow boat trip of several days to a church convention our cabin was next to that of our Chinese delegates. We could not but hear their leisurely conversation. And their chief theme was Incense! The Laymen's Appraisal Commission expresses the hope that we may some time have indigenous music in our churches in the orient. I doubt if they came upon the question of incense, for it has been pretty well erased by missionaries from the beginning. Incense belongs to idolatry, not to Christian worship! In the name of beauty, why the discrimination? These Chinese Christians spoke frankly of the naiveté of the westerner's point of view on the matter of worship. One educated pastor put it this way: 'The missionaries tell us that God has not a nose that craves sweet fragrance. Why then do they assume that he has ears that welcome sounds of praise? God is a spirit, we know that, but in this country through long centuries of use we associate incense with worship. I wish we could have it in our churches, as the Jews of old had it in their temple.'

Of course some practical brother came back with the answer that the American church as they knew it would not stand for incense, which rather ended the discussion for the time being. But that educated pastor who was known among us as something of a mystic always seemed to me a bit wistful. He knew ways to turn his fellowmen Godward which he was not allowed to use.

* * * * *

Space fails me to tell of the Buddhist saint who was my neighbour for ten years, of the venerable Christian evangelist who put on a foreign accent

to his speech when he performed wedding ceremonies, as though that would make them more sacred, and of the many country women who have insisted to me that God was God whatever you might call him. I am no expert to pass upon the findings of the Appraisal Commission, but if the missionaries were to start amplifying them with illustrations, I find myself entering into the hyperbole of St. John, and wondering if the world itself would contain the books that could be written.

Anglo-Catholicism:

Has It Anything to Teach Us?

By FREDERIC C. SPURR.

(Selections from an Article in 'The Christian World')

There remains the fundamental question which, in any case, would be forced upon us. Has Anglo-Catholicism anything to teach us? Is it wholly an error; root and branch a departure from genuine Christianity, to be rejected as 'magical'? And is Protestantism the only truth which would be violated by anything that the 'Catholic' movement could contribute? Some would unhesitatingly answer Yes, but not so many as aforetime.

* * * * *

It is certain that the Free Churches, with the New Testament and Church history before them, will never accept any view of the two Sacraments which implies, in the case of the one, anything looking in the direction of transubstantiation, and in the case of the other anything that makes the conveyance of 'grace' depend upon the performance of certain manual acts and the utterance of certain 'proper' words. Neither will they accept a view of 'Orders' which limits the Spirit of God to certain channels and denies His action when it operates independently of the prescribed manner. The Free Churches will always believe in the freedom of God to call whom He chooses to the ministry, in the freedom of the spiritual life to express itself in various forms, and in channels of 'grace' other than those of tradition. And this belief receives its confirmation in the spirit of the New Testament and in the witness of history.

* * * * *

Lambeth has generously admitted this by declaring the validity of the Free Church ministry, sacraments and spiritual life. If only this admission had been logically carried into practice, we might have been nearer reunion than we are.

* * * * *

So long as the Anglo-Catholic insists that he alone is right, that the work of the Reformation must be undone, and that Catholicism alone contains the undiluted truth of the Gospel, so long will its challenge be counter-challenged. We should be foolish, however, if we failed to recognize that Anglo-Catholicism has something to teach the rest of us. It has emphasized the truth of the continuity of the Church of God—a truth that sectarianism tends to obscure. If it has tended to monopolize and limit the word 'Catholic,' it has nevertheless made it clear that Christianity is either universal or nothing : that it cannot be nationalistic or provincial. But that is a truth which free spirits had always taught long before John Keble preached his famous sermon.

* * * *

Anglo-Catholicism has challenged the Reformation as being the final word of God to man, or even His best word, and, rightly, it has demanded that some of the truths which the Reformers threw out as rubbish should be restored to the treasure-house of the one Church. But in its challenge it has gone too far, and treated as treasure what has proved to be lumber.

* * * * *

It has restored beauty to social worship in the houses of prayer and thus corrected the tendency to that baldness which Puritanism encouraged. It has taught men that the senses have their share in spiritual worship. It has laid hands on art and music and dedicated them to the highest uses. In this, it may at times have become garish and theatrical, and in its excesses defeated the main purpose for which the restoration was effected. But none can say that the intention was wrong. And the movement has restored the sense of the numinous which for many has been, and is, sadly lacking. Here, again, it has often erred by excess, and arrested itself at the externals while leaving the spirit unmoved. It would be ungenerous not to acknowledge the Free Church debt to Anglo-Catholicism for much that it now, in its own way, finds useful.

* * * * *

Is not Bishop Knox right, however, when in a not ungenerous criticism of the movement he says, 'Where Christ is, there is the Church. "We are in Him that is true." This is the foundation-stone of Protestant faith. Personal union with the living Lord comes before all organizations, is independent of them, and communicates to them whatever they have of true spiritual life. The Holy Catholic Church includes all whom God includes in the mystical body of His Son, the blessed company of all faithful people throughout the whole world and in all ages.'

* * * * *

Do our Anglo-Catholic brethren believe that? We Free Churchmen certainly do, and our life is founded upon that faith.

Give and Take for Union

(An Editorial from 'The Madras Mail' of Saturday, August 5, 1933)

Fifteen days hence a special day of intercession for the success of the Church Union movement in South India will be observed in all the local churches involved in the scheme. The framers of the 'Call to prayer', referring to the negotiations for union, write: 'These negotiations have reached the stage where the members of these churches should read and study the proposals made, and prayerfully consider their attitude thereto.' On another page we publish a report of the proceedings of a Methodist Conference in which the Scheme of Union came up for discussion. That conference, after listening to a speaker who saw in the scheme the seeds of an abhorred sacerdotalism, adopted a proposal to the effect that the conference should urge ministers and laity to read and study the scheme. 'I hold,' said the mover, 'that this is not the time to present an ultimatum to the Union Committee in South India.'

With that view many members of the negotiating Churches will agree. The time for presenting ultimata has passed. For fourteen years the negotiations for union have progressed, overcoming obstacle after obstacle until to-day the Scheme of Union is the embodiment of an undreamt-of measure of agreement between the negotiating parties. It is not a perfect scheme; doctrinaires will find much to criticise in it, but it does represent a genuine desire for union, and recognises that union is only possible if those seeking it are prepared to make sacrifices. The Rev. C. W. Posnett, whose work in Hyderabad has won the admiration of sincere men everywhere, bore testimony to the sacrifices which the Anglicans have made in cause of unity. 'They have made greater sacrifices than we have,' was his reply to those who raised the sacerdotal bogey. The Anglicans would not be slow to bear witness to the sacrifices which other negotiating Churches have made. All have contributed. What is needed to-day is incessant propaganda designed to make known to all concerned the real nature of the Scheme of Union, its terms, and its purpose. The proceedings of the Methodist Conference show that even to-day, after years of discussion, there is considerable ignorance even among ministers of the true nature of the proposals.

Rich though the English vocabulary be, it is still impossible to draft a Scheme of this character so that its wording will mean absolutely the same thing to all who read it. The realization of this fact doubtless caused the Joint Committee to draft the Pledge which forms so important a part of the Scheme. In this Pledge all parties to the negotiations agree that it shall not be the letter of the law but the spirit of love and fellowship that shall control the action of all who may be in official positions in the Church after union. Commenting on this in a recent issue of *Church*

Union—News and Views, Dr. J. J. Banninga writes: 'The dominant influence in the Church after union shall be the conscientious conviction of those that enter into the Union and the Pledge guarantees that the conscience of no man entering the union shall knowingly be offended by any official act.' This Pledge should, therefore dispose of the objections of those who fear the emergence of an intolerant sacerdotalism. 'It is undoubtedly true,' adds Dr. Banninga, 'that the Church will safeguard the conscientious convictions of every member going into that Church and will compel no individual, be he a High Church Anglican or be he a Low Church Congregationalist, to attend a service or to take part in any form of worship which is contrary to his conscience.' But obviously it is not the intention of the Scheme to inhibit that gradual growing together of members with differing views which is desirable to promote its authority and to ensure singleness of purpose in its members. Attitudes may be expected to alter, and traditional practices to change. The Scheme can neither propose nor inhibit such developments. It must allow room for them, and in doing so provide for the growth of that spirit of unity which shall make of the united Church a great and living organism, bearing testimony to the power and inspiration of Christianity.

INDIA'S LEADING SURGICAL HOUSE!

FEEL FREE AT ALL TIMES TO WRITE US ABOUT ANYTHING IN CONNECTION WITH SURGICAL INSTRUMENTS and HOSPITAL REQUISITES THAT YOU WANT TO KNOW. WE ARE MORE THAN DELIGHTED TO SERVE YOU!

"SR" ADHESIVE PLASTERS

Zinc Oxide. In airtight containers. Very useful and lasting quality. Pocket or trunk size. For cuts, wounds, etc. In spools 5 yards long.

Width ½, 1, 1½, 2, 3 ins. Rs. 7-8, 9, 12, 15, 21 doz.

Hospital Size Rolls. 12 inches wide, 5 yards long, Rs. 5-8 each.

Physician or Household Size Rolls. One yard long, 7 inches wide, Re. 1-8 each.

GOODRICH HOT WATER BOTTLES

Best for the Indian climate. Long-lasting, durable and fastest-selling Rubber Bottle in the world.

2 quarts Rs. 3-4 each.
3 ,, Rs. 3-8 each.

Hot Water Bottles with Douche Combined, complete. 2 quarts, Rs. 5-8 each.

Infants' or Face Hot Water Bottle, 1 pint, Rs. 2-4.

Ice Cap, oval ... Rs. 2-4
Ice Cap, round ... Rs. 2-4

Throat and Spinal Icebag ... Rs. 3-8

Superior Quality and Self-Adhesive. Special Goodrich Booklet Post Free.

Our 1933 Catalogue of Surgical Instruments & Hospital Requisites Now Available

Manufacturers of Hernia Trusses, Abdominal Belts and Orthopedic Appliances

BOMBAY SURGICAL CO., New Charni Road, BOMBAY, 4.

Telegrams: 'SURGICO' Telephone No. 41936

THOS. COOK & SON, LTD.

(INCORPORATED IN ENGLAND.)

IN CO-OPERATION WITH

WAGONS-LITS CO.

Head Office :—Berkeley Street, Piccadilly, LONDON, W. I.

PASSAGES engaged by all lines at same fares as charged by Steamship Companies. Holders of COOK'S tickets met at all ports. Outward passages engaged and tickets supplied from any part of the World to India. Usual reductions obtained for Missionaries, Railway Officials, Families, etc.

BAGGAGE received, stored and forwarded. Cargo shipped to all parts of the World at current rates. Inward consignments such as Hardware, Piecegoods, Machinery, Stores, etc., for Messes and Clubs, cleared and forwarded at special rates. Insurances of all kinds effected on Baggage, Cargo, Livestock, Mess Property, etc.

THE ORIENTAL TRAVELLERS' GAZETTE containing sailing dates and fares of all steamers, together with invaluable information for travellers, sent post free on application.

GOVERNMENT CERTIFICATES accepted. No deposit required.

THOS. COOK & SON (BANKERS), LTD.

(INCORPORATED IN ENGLAND)

Head Office :—Berkeley Street, Piccadilly, LONDON, W. I.

CURRENT AND FIXED DEPOSIT ACCOUNTS opened. Interest allowed. Pay and Pensions collected. Periodical remittances made at current rates. Insurances premia paid.

LETTERS OF CREDIT AND TRAVELLERS' CHEQUES issued, encashable throughout the World.

DRAFTS granted and TELEGRAPHIC TRANSFERS effected on all principal towns.

INSURANCE Life, Accident, Fire, Burglary, effected. Prospectus on application.

---

300 Offices throughout the World.

EASTERN OFFICES: BAGHDAD, BOMBAY, CALCUTTA, COLOMBO, DELHI, MADRAS, RANGOON, SIMLA, and SINGAPORE.

Madras Office 1-35 Mount Road.

Telegraphic Address: "COUPON"

PRINTED AND PUBLISHED BY V. M. PHILIP, AT THE DIOCESAN PRESS, MADRAS, FOR THE CHRISTIAN LITERATURE SOCIETY, MADRAS. 1933—C9695